Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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LECTURES TO THE YOUNG MEN OF BOSTON.

We are indebted to the Christian Watchman for the following account of Rev, Mr Walker's Discourse, before the Young Men of Boston.

On last Lord's-day evening, the third lecture on the Evidences of Christianity was delivered at the Old South Church, by the Rev. Mr Walker, of Charlestown. The theme of this able and ingenious discourse was; *Faith in the existence of the sensible and spiritual world, rests on the same fundamental law of belief.* The passage of Scripture used on the occasion was; "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1.

By faith, the preacher remarked, in the sense in which he proposed to use the term on that occasion, we can and do regard many things, which lie beyond the sphere of our senses and actual experience, as really existing, and are affected by them as realities. By the same, the spiritually minded feel a confidence, a practical assurance in the existence and reality of the spiritual world. It is this principle which constitutes man a religious being; gives him the power of seeing Him who is invisible; and enables him to hold free, intimate, and habitual communion with the Unseen, the Infinite, and the Eternal. This principle, the infidelity of the present day discards as an element or property of the human soul. It denies that man has any faculties for the comprehension of spiritual existence, or any existences, except such as are cognizable by the senses. It was regarded as important, in connexion with the Evidences of Christianity, to present the true philosophy of man's moral and spiritual nature.

In the present discourse, three propositions were discussed with much ability. It was remarked,

1. That a little reflection will convince every one, alive to noble thoughts and sentiments, that the *existence* of those spiritual faculties, and capacities, which are assumed as the *foundation* of religion in the soul of man, is attested and put beyond controversy, by the *revelations of consciousness.*

Man brings into the world the elements of a higher life, than is possessed by any other animal, the life of the soul. This higher life, consisting, among other things, of a development of conscience, the sentiment of veneration, and the idea of the Perfect and the Absolute, constitutes the foundation of religion in the soul of man. The existence of the affections of the soul is not indeed matter of sensation. A mental faculty, a moral sentiment, or an idea, is by no means perceived by any of the senses. This existence can be revealed by consciousness alone. The evidence we have of the existence of mind, the power of thought, or even the power, or the fact, of sensation, is derived from consciousness. The same is true of the evidence we have of our own individual being, or personality. We can only say, "I am conscious of being what I am." An archangel can say nothing more. If, therefore, we are conscious of possessing a moral and spiritual nature, we have as much reason for believing that this moral and spiritual nature really exists, and that we possess it, as we have for believing that we exist at all.

The objection, urged by the sensualist, that this consciousness of a moral and spiritual nature may be resolved into a mere figment of the brain; that this conscience is one thing in the child and another thing in the man; one thing in this age or country, and another thing in that; here expressly forbidding what there it as expressly enjoins; was met by sound argument and conclusive reasoning. Here by an ingenious sophistry, is substituted something which has nothing to do with the subject. It matters not, so far as the present argument is concerned, whether conscience, as already instructed and educated, always decides correctly, or never decides correctly. He was contending for the *existence* of conscience, and not for the correctness of its decisions in all cases; its existence as an element of our moral and spiritual nature. There is a moral faculty in man which creates in him an idea of right and wrong; and which decides respecting the quality of moral actions, and leads him to feel his responsibility to God as a moral Governor. So of the sentiment of veneration or devotion, no matter under what forms it has manifested itself, it has a real existence, disposing man to look upward to a higher Power, and indicating faith in the Invisible.

After pursuing a train of conclusive argument in this connexion, which we have not room to notice, the preacher concludes this particular with the following remark; Therefore do we say, and say confidently, that the foundation for religion is laid in the soul of man, the existence of which is attested, and put beyond controversy by the revelations of consciousness.

2. *Religion in the soul,* consisting as it does of the manifestation and development of our spirtual faculties and capacities, is as much a reality in itself, and enters as essentially into the idea of a perfect man, as the corresponding manifestation and development of the reasoning power, a sense of justice, or the affections of sympathy and benevolence.

There is one sense in which the most inveterate skeptic must allow that religion has a real and true existence to the really and truly devout. We have the idea of the thing existing in the mind, and it is real so far as the mind itself is concerned; it is a habit or disposition of soul, and in any view of the matter, the habit or disposition truly exists. It matters not how it begins, its growth in the soul, and the fruits of that growth, are realities,—all-important, all-sustaining realities. Nor is this all. Religion in the soul enters essentially into our idea of a perfect man. A man may be perfect as to his body and have a perfect understanding, yet if he is dead to moral sensibility, we cannot regard him a perfect man. He is wanting in a higher and an essential part of his nature. Until his spiritual faculties and capacities are developed, the entire man is not revealed. Every properly enlightened mind must be painfully conscious of this truth in reading the lives of men of eminence, who were destitute of religion. We see much in them to admire, but there is something higher still which is wanting. Waving the question, therefore, whether any thing exists *out of* the mind corresponding to the idea of religion *in the* mind, still the conclusion is unavoidable, that this faith has its foundation in human nature, and is essential to its entire and perfect developement. Whether religion exists independently of the mind or not, we know that, to those who have it, it has a real existence *in the mind*; that it is a source of true and real strength, solace and hope, and that men can do, bear and enjoy with it, what they cannot without it. It was remarked,

3. That from the acknowledged existence and reality of spiritual impressions or perceptions, we may and do assume *the existence and reality of the spiritual world*; just as from the acknowledged existence and reality of sensible impressions or perceptions, we may and do assume the existence and reality of the sensible world.

On what does a devout man's conviction of the existence of the spiritual world depend?—Not on any logical deduction or process of reasoning which he is conscious of making.—He is conscious of spiritual impressions, as he is also of sensible impressions; and he believes in the existence of the spiritual world just as he believes in his own existence or the existence of the outward universe; and this is simply and solely because he is so constituted that, with his impressions and perceptions, he cannot help it. Both are founded upon the same fundamental law of belief.

What shall we reply to those who affirm that they never had any of these alleged spiritual impressions or perceptions? Precisely what we should to those who might say that they never had any of our alleged moral impressions or perceptions; any sense of justice, or honor, or disinterested benevolence, or natural affection. Their want of faith in these impressions is owing, either to a vicious or defective development of their nature, or to their insisting on a kind of evidence of which the subject, from its very nature, is not susceptible.

In conclusion, it was judiciously remarked; as to the *propagandists* of atheism, the men who *love* atheism from eccentricity, or misanthropy, or deadness of soul,—*let them alone.*—Conversion by the ordinary mode of instruction and argument is precluded. Gratify them not with a few days of that notoriety which they so much covet. Leave them to the natural influences of their system; leave them to the silent disgust which their excesses must awaken in a community not absolutely savage; leave them to the cant and priestcraft of a few ignorant and interested leaders; and it is not, perhaps entirely past all hope, that some of them may by this means be so far reclaimed as to become ashamed of their cause, ashamed of one another, and ashamed of themselves.

Meanwhile, let us hope that a better philosophy than the degrading sensualism, out of which most of the forms of modern infidelity have grown, will prevail; a philosophy which continually reminds us of our relationship to the spiritual world; which opens to us new sources of strength in temptation; new sources of consolation in trouble, and new sources of life in death; which teaches us what we call *death* is but the dying of all that is mortal, that nothing but *life* may remain. Let it be a philosophy which harmonizes perfectly with the sublime moral purpose and meaning of the gospel; "Casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

A HAPPY YEAR.

From Rev. E. S. Gannett's Sermon entitled "A New Year's Wish for the Children of my Society."

What is a happy year? Is it a year in which we have every thing that we desire? No; for very often the possession of that which we clamored for brings with it a feeling of disappointment, or makes us afterwards suffer more than we at first enjoyed. Is it a year of play? No; for nothing tires us sooner than play and no work. Is it a year without sickness? No; it may be happy with those who are never sick; but I have known a little boy who did not leave his bed, except when he was lifted from it, for months, who yet always had a smiling face and a cheerful heart. Is the year happy only with those who live in great houses and wear fine clothes? Oh no; some of the happiest children in the world are those who have but just enough to eat, and more than enough to do, and who neither wear nor want costly dress. What then makes the year happy? A year is a long time for us to look over at once. But it is made up of days, and if each of these days be a happy day, the whole year will be a happy year. How then can we spread happiness over a single day?

I will answer this question by asking and answering another. When do you feel pleasantly? When do you enjoy yourselves? Not when you are dissatisfied with yourselves—not when you know that you are doing, or remember that you have done wrong. You are not then happy. You may have everything about you to make you feel happy, but you are not so. I once read a story of a child, who began the day by disobedience and ill temper, and whom his mother punished by leaving him to his own will for a few hours, while she watched him to see that he did not harm himself. But after seeking amusement in one way and another, till every thing seemed to him to have lost the power of giving pleasure, he came to his mother with a half penitent complaint, that he did not know what he wanted. She told him to look into his own heart, and he found that what he wanted was his own approbation. We cannot be happy, when we are dissatisfied with ourselves; and we cannot be satisfied with ourselves, when we have done what we know to be wrong. You do not enjoy yourselves when you indulge passionate, envious or ungenerous feelings. Even if you do not think at the time how wrong they are, they prevent your sharing in the pleasure about you. Let you join a circle of playmates, and even laugh as loud as any of them, yet if you have such feelings in your hearts, it is not enjoyment of which you are conscious; it is only trying to be happy, and trying in vain. You do not enjoy yourselves most when you have least study, and least restraint. There could be no vacation without school time. You enjoy yourselves, children, when you have done right and done well. That is a happy day, which has been well-spent. You may try every other means of getting happiness, but you may as well try to read a book backwards, or to make a book by throwing down the letters of the alphabet and letting them form the words. A happy day is that,

> When nothing wrong is done,
> And all that's right, both said and done.

Shall I describe such a day as I think any child would call happy? It begins by his rising after the night's rest which God has given him, and thanking his heavenly Father for his kind care, and praying that his blessing may follow his child through the day. This is a good beginning, for it is pleasant to think of the love which God bears us, and it makes us feel love to Him, and there is nothing so delightful as love. The child goes from his chamber and meets the family, each of whom receives him with a welcome, which he quickly but modestly returns. The early hours are spent in such play or such employment as his own heart tells him is innocent, and they who are wiser than himself tell him is best. When the hour for more serious occupation comes, the hour for study at home or in school, he cheerfully lays aside his amusements, and takes up his lesson, which he studies as if he would learn it, and not as if his only care were to escape reproof. He is quiet and respectful to his teacher, and kind to the other children with whom he attends school. He does not need to be watched, for he can be trusted with his own good behaviour. He neither makes disturbance nor does mischief, nor are complaints heard from him or about him. When school hours are past, no one enjoys play more than he, but it is not boisterous and selfish play. He does not think of making himself happy by making others unhappy, for this would be like warming oneself by putting out all the fires. When he enters again his own home, it is not with an impatient violence, as if because he was out of school, he must be master; but with a gentle gladness, as if there was "no place like home, sweet," affectionate "home." He is obedient to his parents, who know much better than he what it is best for him to do or to have; he shows his love of his brothers and sisters by yielding his wishes often to theirs, and by always avoiding ill temper and passion; he treats every one with the respect or the kindness which is due to every one, whether relative or stranger or servant. He never forgets that he is a child; yet because he is a child, he does not imagine that he must be indulged in all his wishes, but submits to restraint and obeys rules. There is order and there is industry in his day, though it be full of good spirits and light joys; for order and industry belong to every age. When night comes on, he is glad that he may fall asleep, and without any care or trouble get just the rest which he needs, and wake up bright and happy on the next morning. But before he goes to sleep, he remembers that kind Being who watches over him when he has no sense awake, and who has given him his home, his friends, his school, his thousand pleasures, and has made him with such a body and mind that he can enjoy them, and who sees him and loves him all the time, through the day and through the night, and he thanks Him for all his wonderful goodness. If he has done wrong in the course of the day, he now looks over his faults, and is sorry for them, and confesses them to his Heavenly Father, who is ready to forgive. And so having enjoyed every hour of the day as it past, because it was spent innocently, yet not idly, he ends the day as he began it—with God, and falls asleep in the arms of His fatherly providence.

Now, children, do you not think he must have had a happy day, and if he should pass three hundred and sixty-five just such days in succession, do you think he would have a happy year? I think he would. What say you?

There is one day in the week which some of you may think cannot be such a day as I have described. It is Sunday, which ought to be the pleasantest day in the week, and yet is with many children duller and longer than any other. I wish I could make you understand why it should be the most pleasant, but you must be willing to give up some of your wrong notions. If those of you who would be glad to exchange it for some other day will look for the reason, I suspect they will find it to be this,—that Sunday is the day, as they suppose, for religion. Now there are two mistakes in this reason. One mistake lies in thinking, that Sunday is more the time for religion than any other part of the week. We should be religious always. There are different ways of showing our religion. Sometimes we show it by going to meeting and reading the Bible, and sometimes by going about and helping those who are in trouble, and sometimes by staying at home and making ourselves contented with what there is for us to do there. Did you never read of "showing piety at home," in the same sentence where it is said that children should "requite their parents, for that is good and acceptable before God?" On Sunday we are religious in one way, and the rest of the week perhaps in another. Religion is not like your lessons—something which you take up at particular times. But it should be like your very breath—something which you are never without, and without which you could not live, but which never gives you any pain or trouble. For the other mistake in that reason which I gave for your thinking Sunday long and dull is, that religion seems to you to be harsh and stern, like a master standing over you with a rod in his hand. Instead of which, it is gentle and wishes to make you happy, like a mother who smiles on her child and only keeps him from that which she knows will do him harm. Religion's first words are,—"the great God is your Father, little child, and while He takes care of you, you need be afraid of nothing except doing wrong." I remember that when I was as old as perhaps the youngest of you, the thought of God was a very solemn thought to me, and it seemed to me as if I must stand still and scarcely dare to speak when I felt that He was seeing me. But I have since learned that He who made the birds to sing and every creature to rejoice, each in its own way loves to see children happy in the natural gladness of their hearts; and now the thought of God is as solemn as it was before, but its solemnity is mixed with delight; for I know that God does not wish us to be afraid of him, but to love him.

On Sunday you hear more of Jesus Christ than on the other days of the week. We keep this day differently from other days, because it is the day on which he rose from the dead. The Jews, of whom you read in the Old Testament, made Saturday their Sabbath; but after Jesus Christ came out of the tomb on Sunday morning, fresh with life, as if death had never touched him, and so proved that his words were true, (because God would not have given him power to overcome death, if he had not spoken the truth about God and duty and heaven,) then his disciples made Sunday their Sabbath. But is it tedious to hear or read about Jesus Christ, all whose life was full of love, and whose character was like a beautiful picture, where you see things more beautiful than you have words to describe? I do not think you can yet understand nearly all the loveliness and interest of the story of Jesus Christ. But I will tell you, children, that I never read any other story, whether it was told in a child's book or made to fill two or three volumes, that had half, no, nor a thousandth part, of the interest of the story that I read in the Gospels about the life and death of Christ. And I am sure that you can understand and feel much of it. Every single line has a meaning. Do you remember where it is said that Jesus, after sitting with the learned men in the temple, both hearing them and asking them questions, went down with Joseph and his mother to Nazareth, and was "subject unto them?" and do you not see what a lesson of filial duty it offers for your imitation? If that "holy child Jesus," even when "all who heard him were astonished at his understanding and his answers," was subject to parental government, ought not you to be obedient to your parents? Then too at the close of his life, when he was hanging on the cross, full of pain and in the midst of everything to make him think of his own sufferings, do you not remember that among his last words were those which provided a protector and a home for his mother? and can you read the few words which he then spake, and not love to hear of one who showed such affection? Oh, children, no life was ever lived or written so suited to interest you as the life of Jesus Christ.

And now when Sunday is marked out from other days chiefly by your hearing more about God your Heavenly Father, and Jesus Christ your friend, it seems to me you might say, as the sun sets this evening,

> Sweetly is the Sabbath fled,
> Day of peace and joy to me,
> Day when I am wholly blest
> In my love, great God, of Thee.

Sunday then is a happy day, and the week days are happy days, with those children who make them well-spent days; and the whole year is a happy year to them who do right, and neither act wrong, nor speak wrong, nor feel wrong. And just so near as you come to doing right all the time, just so near will you be to constant enjoyment.

You see now, that it depends on yourselves whether you will be happy. Your friends may do every thing that they can for you, they may get you good clothes and food, they may buy you books, and send you to the best schools, they may let you play in the house or out of it till you are tired, and yet nothing satisfy you; because they cannot make you good in yourselves. This you must do. You must govern your tempers, and speak the truth, and try to learn something every day, and remember that as you grow older, you should grow wiser; and then you will find that wisdom's "ways are ways of pleasantness."

[From the Christian Reformer.]

WHAT IS THE VALUE OF HUMAN LEARNING?

BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

To speak evil of the advantages of human learning, to decry the cultivation of the mind, is the natural custom of the Mystic, the Visionary, the Fanatic, the Enthusiast, or, in modern phraseology, the Evangelical man. These words, which all denote the same thing, are the names of those persons who cherish the fond belief that revelation is not an appeal to the reason, but to the feelings, of mankind; who resolve all piety into some inward and sensible intercourse with the Spirit of God, of which, by the bye, unlike former men, they can give no outward and visible sign. You will find them to be for the most part either men of warm passions which have long followed in other courses, and have been at last diverted into the channel of religion; men, of course, impatient of the quiet discipline of gradual study; or they are persons whose mental responsibility is not excessive, and who therefore speak lightly of the talents not committed to their charge; or, again, they are individuals who have chosen to affix a perverse meaning of their own to passages of holy writ, which they suspect more cultivated minds would not sanction. In one respect, like the prophet Daniel, they have told you not only the dream, but also their interpretation thereof.

From the first schismatic who practised on the ignorance of the mother of us all, to the present hour, heresy and misbelief have only triumphed over bewildered and unenlightened minds. An exact knowledge of the mere text of scripture would be fatal to the sinews of many a prevalent creed. A strong understanding would, and in fact ever does, reject the reveries of the Mystic and the Enthusiast. It is therefore exceedingly natural that they should dread and seek to lessen the use of those weapons of sound argument and useful learning against which they have no armor of proof; for when the Philistines enslaved the congregation of Israel, they left neither sword nor spear in the land, save in the hands of Saul and Jonathan his son. Now with such men you cannot grapple. Argument they disclaim. They will tell you they cannot reason, which is true enough, but that they merely believe their own doctrine. The convulsive inferences which they draw from the sacred book are certainly calculated to elevate and surprise, rather than convince, mortal man. It is their pleasure to apply to themselves passages that were solely directed to men of supernatural knowledge and miraculous power, and then they will generally sum up the whole with an assurance that all their learning, like their righteousness, is "as filthy rags," and you will generally find the declaration far more correct than sincere. They, it seems, have sacrificed all their learned pursuits and stores of human wisdom at the shrine of Religion. But David said unto Araunah the Jebusite, "As I live, I will not make an offering unto the Lord of that which doth cost me nothing." These men you must suffer to "pass by on the other side,"

> "The lover may
> Distrust the look that steals his heart away.
> The babe may cease to think that it can play
> With heaven's own rainbow. Alchemists may doubt
> The shining gold their crucible gives out.
> But faith, fanatic faith, once wedded fast
> To some dear falsehood, hugs it to the last!" Moore.

Now, that the cultivation of our intellectual faculties is no less a duty than a pleasure, is most evident from the "ways of God." He has created nothing in vain. He certainly had some object in view when he moulded that exquisite work, the human mind. If every fibre hath its office in the body, if not a drop of blood can gush through the heart without a reason, then the faintest aspiration of the created mind must also have a meaning. No doubt, our mental as well as moral endowments are the tests of our trial. The understanding and the imagination, no less than the conscience, the passions and the will, are the talents and the pounds in the parable of human life; for the due management of each and all we shall go forward to reckon with our Lord. The wretched economy of the man with the napkin you cannot but remember was guilt.—But again, so beautifully adapted are *all* our faculties to a noble end, that the serious and the smiling arts, the muse and the grace, may be consecrated as the handmaids of our eternal faith. We may call upon history to unroll her wonders and publish how Pagan kings and their people were raised up or withdrawn to minister to the universal plan developed in our holy book.

If the gift of tongues brought down once the spirit of God for a religious end, surely it may be made to have none other now. We may compel Geography to rehearse in what manner the Most High divided to the nations their inheritance when he set the bounds of the people according to the number of the children of men. In one land our hearts will burn within us as we follow her by the way from Bethlehem of Judah to the daughter of Zion, or along the borders of Zabulon and Napthali, "where the blue waves roll nightly on dark Galilee."—Astronomy alone can relate how "the sun knoweth his going down, and the moon her appointed time;" how

> ——"thither the other stars repairing,
> In their golden urns draw light."

With her voice it is that "the heavens declare the glory of God, and the firmament telleth his handy-work." Then, too, has not Painting revealed to our gaze the lineaments and forms of holy men of old, the scenes of Bethlehem and of Calvary, and poured upon the sacred page her "dim religious light?" Has not our solemn Milton echoed the very voice of the Lord

in immortal verse? Cannot Sculpture impress the awe of the present God, and Music bring fountains of holy feeling from the heart of rock? What but fanaticism or ignorance can deny that every study and science may be brought to mingle its votive ministry in the temple of faith? Why cannot the worshipper in spirit and truth hallow the world as the shrine of his God, and summon every human faculty to perform an office in the ritual of his religion? Yes! let Reason and Revelation be fellow-travellers in the way. They were bestowed for mutual solace and support. It was meant that they should give each other of their oil.

Let their mental and moral qualities be fostered with equal love. Of them, none is afore or after the other, none is greater or less than another. If these things were, a change would come over the world. The tree of life would grow side by side with the tree of knowledge, and the whole earth would become, as it were, the garden of God.

CHRISTIAN REGISTER.

BOSTON, MARCH 8, 1834.

LADY HEWLEY'S LEGACY.

In the Vice Chancellor's Court in London, on the 19th of December, a case of some curiosity, as well as importance, was presented. It was that of an information, filed by the Attorney General, in order to obtain a declaration of the Court, to the effect that the trusts of Dame Hewley's charity, founded in 1704, ought not to have been, and should not in future be applied to the benefit of Unitarians, and that the present trustees, being of that persuasion, should be removed. Sir E. Sugden stated, that the property, held under these trusts, was by the terms of the donation, to be applied to the support of preachers, and the widows of preachers, of Christ's Holy Gospel; and that the doctrines of the Unitarians must have been considered by Mrs Hewley as unchristian and blasphemous. The trustees, he said, had labored to conceal their real views; but the summons of Mr Wellbeloved, one of their number, would sufficiently show the Court what opinions they really entertained. He then proceeded to read various passages from their discourses, and insisted, that they might as well call themselves "French Englishman," as Unitarian Christians. He had, he said, many other documents from the pens of Mr Taggart, Mr Carpenter, and Dr Channing, all tending to uproot the christian religion. It was historically true, that the Unitarians had a bible of their own. He concluded by urging that there was no one point on which these persons could maintain their right to the fund. Mr Pepys, who appeared for the defendants, said that this was a contest between the Congregationalits, or Independents against another class of dissenters, for the possession of the fund. He contended that the defendants were Christians.—Their views were precisely similar to those advanced by Locke in his Reasonableness of Christianity. The question really presented related to the intention of the donor. She was a Presbyterian, and well knew that some of the body to which she belonged maintained the doctrine of the Trinity, while others did not—and she made the provision with a full knowledge of this fact. She therefore purposely used a term which was intended to apply to the whole body of dissenters. She looked more to the general purpose of Christianity than to particular sects. The defendants had administered this charity for more than sixty years: and they had been guilty of no acts which had not been sanctioned by their predecessors for more than half a century.

The decision of the Vice Chancellor in this case was favorable to the application; and its effect is, to deprive the defendants of their right of administering property, amounting to about £200,000.

The above is the account contained in the Boston Daily Advertiser of a recent trial in England which has excited a good deal of interest on both sides of the water. Grave as the subject is, we can hardly refrain from smiling at the triumphant exultation with which the decision of the Vice Chancellor has been received by some of our Orthodox brethren. One would think that Sir Edward Sugden and Sir Launcelot Shadwell had put the question entirely at rest—that the law, which as every body knows is the perfection of reason, had decided that we were not Christians and that to assert it hereafter would be a contempt of court punishable by fine and imprisonment. It would be a mockery in us henceforward to observe the forms of Christianity, and all we have to do is to lock up our churches, shut up our Bibles, take our children away from Sunday Schools and rank ourselves with Turks, Jews and Atheists. The trial reminds us of an incident which once happened to ourselves. We were making a short passage in the same vessel with a gentleman high in judicial rank in a neighboring province, who though extremely well informed on general subjects was evidently a mere babe in theology. He was expressing his admiration of Dr Channing's Essays on Milton and Napoleon and in the course of the conversation we asked him if he had ever read his lecture on the Evidences of Christianity. "Evidences of Christianity," said he with great surprise, "why I thought he was a Unitarian." We did not attempt to enlighten the learned gentleman. Had we possessed the lever wherewith to remove such a mass of ignorance and prejudice, we could have found no place to stand upon.

But the decision of the Vice-Chancellor, absurd as it is, is not so absurd, as it is represented to be. He expressly says, "the question is not, whether they are entitled to be called Christians or not, but merely from what appears in the trust deeds of Lady Hewley, after having received such evidence as has now been produced of what her sentiments were, can Unitarians be allowed to participate in the benefit of her charities?" This he decides in the negative on legal grounds. It seems that the counsel for the plaintiff had cited a work called Bowles' Catechism as containing the sentiments of the testatrix and as having been one of the prescribed formularies for the use of the subjects of her charity. The learned judge quotes certain portions of this catechism, which, with his comments we submit to our readers as curious specimens of legal theology. The *sequitur* in the last sentence is particularly worthy of notice.

What was the sin of our first parents? Eating the forbidden fruit.

What was the fruit of that eating? It filled the world with sin and sorrow.

In what condition is the posterity of our first parents born? In a sinful and miserable condition.

Wast thou born in that condition? Yes; I was conceived in sin, and am by nature a child of wrath as well others.

Hath thy life been better than thy birth? No; I have added sin to sin, and made myself above measure sinful.

What if thou shouldst die in the condition thou wast born and bred in? I should perish everlastingly.

Is there no way to get out of this condition? Yes.

Is it to be done by any power or righteousness of thy own? No; but God in his rich mercy hath appointed a way.

What way hath God appointed? Only by Jesus Christ.

What is Jesus Christ? The Son of God manifest in the flesh.

In the margin there is seen a reference to that very singular passage, 1 Tim. iii. 16, which, according to the reading in use at that time, could not by possibility leave a doubt on the mind of any person of the divinity of our Redeemer:

"Great is the mystery of godliness, God was manifest in the flesh, &c."

No human being can doubt that text conveys not merely that the office of our Saviour is divine, not merely that his mission was divine, as stated in these answers, but that his person was divine.

Another question is—

In what order doth God work faith by the word? First he shows men their sins, and then their Saviour.

Why doth he observe this order? That Christ may be more precious to the soul.

How doth faith work love? It lays hold on the infinite love of Christ, and works a mutual love in us.

This expression, the infinite love of Christ, conveys the idea of his divinity, since none but a divine being can manifest infinite love.

From the decision of the Vice Chancellor an appeal, we understand, has been made to the Lord Chancellor, who fortunately knows something besides law and from whom we may reasonably expect a decision more conformable to justice and common sense. The correspondent of the New York Observer remarks that there is a perfect analogy between this case and some of the decisions of the Supreme Court in this state which have given to Unitarian congregations funds claimed by the Orthodox party, and that the funds of Harvard University and of the Hollis Professorship in particular have in like manner with the charity of Lady Hewley, come into the possession of those, who have no right to them. He has the hardihood to assert that in the state of Massachusetts, the sanctuary of Justice has been polluted. While in England, it remains pure, and that our courts have been actuated by "the paltry attachments of a dominant party to a pecuniary advantage." This slanderous charge against the integrity of the most able judges and the purest men, of course is in the highest spirit of Christianity, and of course this modest gentleman is perfectly well qualified to pronounce that the decisions of Parsons, Parker and Shaw are wrong in a legal point of view. But the truth is, the analogy is of the faintest possible kind. The decision of the Supreme court maintains that a church connected with a parish is not a corporation for the purpose of holding property but that the congregation are, and that an adhering majority of the congregation and not a seceding majority of the church constitute the church or corporation for all civil purposes—a decision supported by the plainest principles of law, equity, natural justice and common sense, and which no man can gainsay whose mind is undarkened by theological prejudice. As to the Hollis Professorship, we do not choose to make any remarks upon that subject. In mercy to our readers we will not lead them into that "Serbonian bog." The question has been settled again and again and as everybody hoped, was dead and buried—but who can force conviction upon those who will not be convinced? who can unclutch the grasp with which deaf and blind bigotry clings to error? We have made up our minds to have this question of the Hollis Professorship dug up from its peaceful grave from time to time to haunt us with its "thin consistence" and to return upon us in periodical visitations like Encke's comet. We are prepared to meet the subject, whenever it recurs, with philosophic resignation.

The position assumed by the Orthodox party is this, if we understand it, that whenever funds are bequeathed by an individual to a religious corporation, or to trustees for religious purposes, these funds are to be taken from such corporations or trustees whenever their sentiments come to differ from, not from the real but the supposed sentiments of such donor, which are to be ascertained by courts of justice from the most imperfect and unsatisfactory data. It is easy to perceive what mischief such a principle would lead to, if it could be put in practice. The opinions of men and associations are constantly changing and of course such changes would give rise to constant litigation—courts of justice would be called upon to decide questions which in the nature of things cannot be decided—strife and wrath, and bitterness, would rage among Christians, and the enemies of Christianity would exult at the spectacle. What inextricable confusion would take place all over the world, if this principle were to be enforced in its full extent. What portion of the endowments of the Church of England, and of the English Universities, was originally bestowed by Catholics, who should shudder at the thought of their being enjoyed by heretics, and who disputes their legal title to them? It is well known that the Orthodox party in our own country has been rent into serious schisms and sects, and that heresies have emanated from the bosom of Andover, which would have petrified the "gray fathers" of Calvinism in a former century—what would they say if the disciples of the New Haven Theology should claim their funds on the ground of the dangerous innovations which have crept into their doctrines? The truth is, the principle must be given up. It is in vain to fetter men's opinions with judicial shackles—to prop up error with legal buttresses. The course of the human mind is onward, and such puny barriers cannot check its progress. The Inquisition tried the experiment on a magnificent scale, and it failed. Human weapons make no impression upon the airy substance of Truth. Men will think for themselves—will cast off old errors, and any attempt to prevent it, is as idle as to endeavor to imprison the sunshine, to tie up the restless wind, or to say to the mountain torrent, swoln with the melted snows of a century, "thus far shalt thou come and no farther."

We assure our Orthodox brethren that we are not disturbed by this decision, or by the comments upon it. This is not the first time that the title of Christians has been denied to us, and such denial awakens no angry feelings in our bosom, whether it come from an English barrister, or from a self-constituted Pope who thunders out his bulls of excommunication against us from Howard street, in Salem. Christians or not, we shall endeavor to show so much of the Christian graces, as to pity their delusion, and forgive their uncharitableness. We are tolerant even of intolerance.—We will not judge our brethren for their spirit, though they judge us for our doctrines. Our opinions we cannot help—we must believe what our reason and our conscience tell us is right. Of their motives and of our sincerity, God alone can judge—if we are both honestly wrong, we trust that we shall both obtain forgiveness from His mercy.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

The fourth lecture in this course was delivered by the Rev. Mr Stowe. His aim was to prove two positions, one, that such a person as Jesus Christ actually lived and founded a religion, and in the second place that he was divinely commissioned. The great proof of the first consisted in the fact that there is actually such a religion as Christianity, called by his name, which leads us to infer that it was founded by him as the existence of the Mahometan religion leads us to infer that it was founded by a person who once actually lived and was named Mahomet. In the second place, we have the evidence of the Gospels, which existed in the first century, and which could not at that time have persuaded the world that such a person as Christ had actually existed, unless such had been the fact. In the third place, we have the testimony of various other writers in the first and second centuries, many of them opposed to Christianity, and none of whom pretended to deny that the religion had been actually founded at the time and by the person that it was pretended to be.—On each of these points, Mr Stowe was learned, full and satisfactory.

His divine mission rested upon three sorts of proof—that derived from prophecy, from miracles, and from his resurrection. A great number of prophecies contained in the Old Testament, which we know were in existence, at the time of the birth of Christ were fulfilled in him, the fulfillment of many of which was entirely out of his power, supposing him to have been an impostor. That these various prophecies have accidentally happened to be realized in him was a thing absolutely incredible by the doctrine of chances.

With regard to his miracles, Mr Stowe contended that there could be no doubt that God could impart the power of performing them—that Christ actually did perform them was a fact allowed by the opponents of Christianity and of course put beyond a doubt—that they could be explained on no other principle than by the exertion of supernatural agency—that they were performed before many witnesses which precluded the possibility of deception, and that their effects were permanent.

His resurrection was alone a complete proof of his divine mission. It could be explained on no other ground. It was incredible that the body could have been stolen, guarded as it was and enclosed in a tomb, setting aside the fact of his subsequent appearance on many occasions. On this topic, Mr Stowe was very ingenious and convincing.

Our limits prevent us from giving a full analysis of an argument which was highly condensed and without a superfluous word in it. Its substance was familiar to theological students, but doubtless new to most of his hearers. It contained also, a great many striking and original remarks which showed that the writer had thought deeply as well as read extensively on the subject. It was a valuable lecture—was listened to with breathless attention, and if we may judge from the countenances of those near us, with unmingled satisfaction.

BEAUTIES OF CALVINISM.

It is often said that it is no great consequence to maintain just opinions on the speculative points of theology, since their practical influence is very small. But there are some opinions, which we should think would poison every mind they entered. What must be the feelings of the man who can look upon the most beautiful and innocent of the works of God, with such views as are declared in the following statements of Infant Sin, by the Rev. Gardner Spring of New York? Is there no "practical influence" in the horrible theory, which converts the retirement of a family into the abode of infant demons?

They are born in sin. They partake of the same sinning, corrupt nature with their parents. From the crowns of their heads to the soles of their feet, they are full of wounds and bruises and putrifying sores, that have not been bound up, nor mollified with ointment. Their hearts are full of evil, and in them there dwelleth no good thing. They are estranged, from the womb; they go astray as soon as they are born, speaking lies.—Their poison is like the poison of a serpent. It is as natural for them to sin as it is for the sting of a serpent to be poisonous. They are under the wrath and curse of God, and there is no redemption for them but through the propitiation of his only Son. What spectacle is more affecting than an immortal being entering upon its only probation with such a character? Every time you look upon a little child or a sleeping infant, you see—what? An apostate sinner; man fallen; human nature in ruins. When you clasp your fond babes to your bosom, well may solicitude and compassion find a dwelling within your heart. With all these lineaments of intelligence and of beauty and amiableness, they are dead in sin. That warm heart that trembles and beats at your side beats iniquity and death.

As a contrast to the above odious description, which must disgust every heart not encased and frozen in the "thick ribbed ice" of Calvinism, we present a description, by Rev. Prof. Palfrey, of the nursery, "the very place where the patriarch's visioned ladder should rest its foot, the ladder which led to Heaven."

What more lovely,—tell me, any parent,—tell me, any feeling child of Adam,—what more beautiful than sleeping infancy?—the smoothly closed eye with its long lashes, and its lids laced by the fine threads of healthy blood, matched by nothing but heaven's own clear azure,—the lightly heaving breast that no passionate dream yet convulses,—the cheek shaming the very rose-leaf which the gentle breath from the parting of the perfumed lips would scarcely shake? Who, that has watched this, has not felt his heart to be full with the influences of that fairest emblem, remaining among the Maker's visible works, of the glories of primeval innocence?

Reader, which description is most true to Christianity, to human nature, and to common sense.

CHRISTIAN EXAMINER FOR MARCH.—The last number of the Examiner presents its usual variety of able and interesting articles. Among the most important we notice a refutation of Mr Malcom's exclusive Rule of Marriage, with some comments on the merits of that gentleman as a logician and biblical critic,—an eloquent defence of the power of human nature for progress and improvement, and the importance of a spiritual philosophy to that object,—a notice of the 'sesquipedalian' Dr Cox of New York, with a statement of the true grounds of Christian unity—and a learned review of Prof. Knowles's Life of Roger Williams. We give the following extract from an interesting Memoir of the late Dr Parker of Portsmouth.

The most prominent trait in Dr Parker's sermons was their practical character. Not that he was a practical preacher in the common sense of the words, which usually denote one who confines himself to trite and time-worn topics,—who never says any thing that the most unreasonable man living could gainsay,—who, though he may enlighten a fool or reclaim a sinner, might preach for ages without making a wise man wiser or a good man better. To no man could this character be less applicable than to the subject of the present sketch. He groveled not upon the earth, to conform himself to unrefined tastes and humble capacities,

> "But, letting down the golden chain from high,
> He drew his audience upward to the sky."

His sermons, by the manifestations of deep, clear, sound thought which they contained, claimed and rewarded the close attention of the merely and highly intellectual; while, by his simplicity and fervor of style and manner, he reached the hearts and won the affections of the illiterate and lowly. In the choice of his subjects, he took a very wide range. He often selected such topics as we find discussed only in systematic, metaphysical, or ethical treatises; but always made them subservient to instruction in righteousness. Political changes and events of general or local interest gave him opportunities, which he never failed to improve, of impressing deeply the duty of integrity, benevolence, gratitude or submission. He looked at every subject in a religious point of view; every question was to his mind a question of gospel truth or of Christian duty; every event, an admonition of Providence; every situation in life, one on which religion would frown or which religion should sanctify; and thus he was able to draw spiritual nutriment for his flock from the most widely diverse sources, even as the bee extracts sweetness from plants of every hue and savor. But his favorite topics were those immediately connected with the mission and character of Christ; and, whatever else might be the nominal subject of discourse, the life and teachings of the Saviour furnished arguments, illustrations, and motives. He knew that "neither philosophy, nor rhetoric, nor speculation could satisfy the soul of man; but Christ *the bread of life*, Christ *the image of God*, Christ *the hope of glory*."

Love for the souls of his hearers, a desire to save, improve, and sanctify them, pervaded all his public discourses, and gave them point and power. "Reflect," said he to a junior brother in the ministry, who asked his advice, "reflect, in preparing for the pulpit, that there may be among your hearers some impenitent sinner, who in the sermon you are writing will hear the word of God preached for the last time. Make it your aim in every sermon to say something which might induce such an one to seek salvation or show him how to seek it." "I went home," says the clergyman thus addressed, "and with his advice fresh in my mind, prepared a sermon on the text, 'Now is the accepted time, now is the day of salvation;' and to that sermon most of those who for several months afterwards applied for admission into my church, ascribed their first serious impressions." Dr Parker's advice on this point was the exact transcript of his own practice. To induce sinners to be reconciled to God was the prime object of his preaching. He seldom or never closed a sermon without saying something peculiarly applicable to those who are living without God in the world; and when the main body of his discourse had been peculiarly speculative or metaphysical, as if to atone for this aberration from his usual path, he would in his conclusion force the current of his thoughts into a practical channel, and urge with unwonted power and fervor the fundamental obligations of duty. He deplored the custom, too prevalent we fear in many of our churches, of addressing the whole congregation as fellow travellers at different distances on the road to heaven,—of dwelling too much on the duty of growth in grace and too little on that of fleeing from the wrath to come. "The most useful sermons," said he a short time before his death, "are those in which the preacher urges men to *begin* to be religious and teaches them how to begin."

Controversial sermons he seldom preached; and when he preached them, it was generally on secular days. He preferred that the sacred leisure of the Sabbath should be consecrated to the fundamental truths and duties of Christianity. Controversy being his strange work, he never engaged in it, except when compelled to do so by some widely prevalent abuse or error. And on such occasions he summoned up all his energy; and his word was indeed with power, and was neither coldly heard nor soon forgotten. But he opposed principles, not men. Of the personal reputation, whether moral or religious, of those who differed from him, he was always tender. Only of those who trusted in themselves that they were righteous and despised others, of those who substituted the word of man for the word of God, and the name of a Paul or an Apollos for that of Christ, of those who usurped the dominion over other men's faith and consciences and threatened with everlasting destruction those who herded not with them, did he suffer himself to speak with severity; and, if ever he transgressed the law of Christian meekness and moderation, it was in denouncing the arrogance and deprecating the influence of such men.

EFFECTS OF REVIVAL MACHINERY.

We have always endeavored to bear our humble testimony against the unnatural measures that have been of late years resorted to, for the promotion of religion. In our opinion, their tendency has been to produce a diseased state of the religious nature, and to make it insensible to the calm and pure and healthful influences of the Gospel of Christ. Experience, we think, will confirm the correctness of our views. And we gladly lay before our readers every important item of testimony, which will serve to throw light upon this subject. The following article from the Presbyterian, a leading Calvinistic paper in Philadelphia, is well worthy an attentive perusal.

We have often been constrained to express our decided conviction that protracted meetings have been perverted, and that the application of human devices for the conversion of souls, has been attended with the most disastrous effects. The present apathy of the church, and the difficulty of awakening the attention of sinners to the great concern, have been the results. And yet men will not learn wisdom and return to the Holy Ghost whom they have grieved away. They see present evils, but they will not see the cause. They have set at nought the ordinary means of grace, and although these are by God's appointment, they will not return to them in humble dependence on the aids of the Spirit. These remarks are elicited by a communication in the Christian Philanthropist of Rochester, N. Y. which in its whole tenor is revolting to our feelings. Let our readers mark the following extract:

"Experience and observation show that but few sinners are converted to God, in this portion of the heritage, for several years past, not only in the Presbyterian, but other evangelical denominations, except by special efforts of this kind. It would seem as if the field was waxing harder and harder, by every successive effort made to save souls. The more especially is this true after protracted meetings. Such is the state of mind left, with the impenitent, even under the most favorable and friendly feelings towards these measures, that in their view, they are not particularly called upon to comply with the terms of the Gospel, until the next protracted meeting. In vain does the ordinary and stated ministry call upon them to repent. They turn a deaf ear to it. And why? Because they have withstood far more powerful appeals—and resisted a much greater excitement than any thing that can readily be expected under the ordinary ministration of the sanctuary. The only thing, therefore, that can affect these persons humanly speaking, is another protracted meeting. Nor is it at all certain that even this will instrumentally awaken and convert them. In such circumstances a protracted meeting is called for; else the impenitent, in that place, will be lost beyond hope. It is something like relieving the dropsical by tapping, or phthisical by bleeding. After the system is pressed by disease and by former treatment into this peculiar situation, the application of these remedies or death, is the only alternative. True indeed, a time will come when these measures will not relieve, nor any other means. I can only say in that case,—the patient must die. But such would have been the issue, sooner or later, under any other course of treatment. Circumstances there are, therefore, as it seems to me, wherein a protracted and special effort alone will save souls. I use the phrase *save souls* in the light of adequate means; not that any means of themselves can effect any thing without the divine Spirit. While we are human beings we must have our ideas of adequate and inadequate. These terms we use comparatively, when we look at former means and efforts. It is hard to believe that a six pound swivel will beat down a wall where a twenty-four pounder failed to demolish it. So it is with sinners; they can hardly imagine that the ordinary means of grace will instrumentally save them who have withstood the extraordinary; even all the mighty machinery of the protracted meeting—its agony of prayer—and all its spirit of influence. There is then a class of sinners among us, in regard to whose salvation our only hope is in a protracted meeting."

There is in this article strong testimony of the injurious effects of new measures, and yet by a strange infatuation the writer uses the facts which prove their evil tendency, as an argument for their continued and more violent application. In contrast with the foregoing we present to our readers a brief paragraph from an article published in the *Biblical Repertory* of July last, entitled "Dangerous Innovations."

"They tend to render people unimpressible by the ordinary means of grace, and thus augur unfavorably for the future prosperty of the Church.

"Facts bear out this assertion. Novelties lose their effect by repetition, and where these innovations have been employed for any length of time, it has become matter of public notoriety, that they have lost their magic virtue. It is true that sinners may rise at the word of command, and come to the anxious seats for the hundredth time, and they may do it with improved quickness, but then they learn to do it with such mechanical indifference as to evince their heartlessness and chill the spirit of their leader.* Their feelings have been exercised even to callousness, and unless stronger measures of excitement be introduced they remain indifferent. Now if this be true, what hope is there, humanly speaking, of exciting an interest in their minds by the ordinary means of grace? Are they not as it were, immoveably fixed? They want nothing that is common; their appetite has become vitiated by high seasoning, until their taste for common food, and indeed for any food has ceased. This pitiable spectacle is exhibited by some of our churches already, but we as yet see only the beginning of evils."

* A clergyman who had eagerly practised all the novelties of the day, honestly remarked, that their frequent repetitions had so entirely destroyed their effect, that his people evidently regarded them as a kind of drill through which it was expected they were to go, without any regard to accompanying feeling. It called upon to rise, they would all promptly rise; if invited to the anxious seats, they would without an further persuasion approach; but they would do this with a smile upon their countenances, and with such heartlessness as to shock his sense of propriety, and convert the whole scene into a farce. This led to a change in his views; and there is reason to believe that his experience is not singular in this respect, although his candor in the acknowledgment may be. Another effect has also been observed where these measures have long been in use, that is, that no entreaty can secure a full attendance upon protracted meetings, or their accustomed obedience from the people to the plans and devices which have been considered so effectual in promoting revivals. The *smiling* obedience in the one case, and the incorrigible disobedience in the other, alike prove the unhappy tendency of these measures.

SALEM CONTROVERSY.—We have just received a pamphlet containing the articles published in the Salem Gazette, under the signature "Unitarian," in reply to Mr Cheever. We recommend it to the attention of our readers, who wish to see an exposure of the lamentable flippancy, ignorance and

rashness, with which that coarse and reckless controversialist discusses subjects which involve the greatest delicacy, and require the greatest wisdom and calmness. Mr Cheever was clearly never made for a Reformer or a writer on theology. His unbridled career has disgusted the sober and moderate of his own party, while it has excited only pity and contempt in the minds of his opponents. If a Christian writer were to yilify Abner Kneeland in the same way, in which he has traduced many of the purest and best men in the community, there could be but one expression of regret at such insane folly. We know not which to admire the most, the patience with which the author of this pamphlet has followed Mr Cheever through his eccentric wanderings, or the clearness with which he refutes his manifold errors in point of fact and argument.

CONGRESSIONAL INTELLIGENCE.

In Senate, Saturday Feb. 22, Mr Tyler of Virginia, presented the Resolutions of the Legislature of that state instructing their Senators to exert themselves in favor of the restoration of the deposites to the United States Bank. He expressed his entire concurrence with the resolutions, and moved that they be referred to the Committee on Finance.

Mr Rives rose and in a very appropriate and sensible manner addressed the Chair, and concluded his remarks by expressing his intention of resigning his seat in the Senate, which he accordingly did.

After the presentation of some petitions, Mr Webster moved that the Senate take up the unfinished business of yesterday, which was, the reference of memorials on the subject of the bank, from Portland and Bangor, in Maine, to the Finance Committee.

In the course of the debate Mr Webster made some eloquent remarks on the impolicy and inexpediency of a specie currency.

In the Senate on Monday, a message was received from the President on Executive business. Mr Smith of Connecticut, presented a memorial against the removal of the deposites. Mr Silsbee offered a resolution, to instruct the Committee of Commerce to inquire whether any alterations may be made in the compensation to Collectors of the Customs and other officers of the revenue, and into the expediency of discontinuing the fees and charges, or some of them, now paid at the Custom Houses. Mr Clay's resolutions on the removal of the deposites were called up, and Mr Tyler addressed the Senate in support of them, and did not finish his speech before the Senate adjourned.

In the House, the day was chiefly devoted to the presentation of memorials. Several were presented on the subject of the removal of the deposites. On these considerable discussion arose.

In the Senate on Tuesday various petitions and memorials on the subject of the removal of the deposites were presented and referred to the Committee on Finance. The House of Representatives were engaged in the consideration of the bill making appropriations for fortifications, the question being on the motion of Mr McDuffie, to recommit it, with the view of having its provisions more fully investigated. After some discussion, the motion prevailed, and the bill was recommitted. The bill making appropriations for the Indian Department, for 1834, was also considered, and a motion to recommit was negatived; and the House adjourned.

In the Senate on Wednesday, the day was consumed in desultory, but interesting debate upon memorials relating to the present state of public affairs. In consequence of the absence of a Senator, the consideration of executive business was postponed. Mr Robinson was elected a member of the Committee on Post Offices and Post Roads, in the place of Mr Rives.

In the House of Representatives, the resolution of Mr Mardis, was considered until the expiration of the hour. The Indian Department appropriation bill was considered, and committed by a vote of 106 to 101; and the House adjourned.

On Thursday, after presentation of memorials, the Senate proceeded to the consideration of executive business, until the hour of adjournment. The National Intelligencer observes, that their deliberations are understood to have resulted in the rejection of the nominations of four persons, Messrs. Gilpin, Sullivan, Wager and McEldery, as Government Directors of the Bank of the United States.

In the House of Representatives, the consideration of the resolution of Mr Mardis was resumed. The bill, authorizing the construction of a bridge over the Potomac, was, after discussion, referred to a Committee of the Whole on the State of the Union. The residue of the sitting was occupied by the consideration of a bill to provide for the settlement of certain Revolutionary claims, on which no question was taken before the House adjourned.

In both Houses, on Friday, the consideration of private bills took up the most of the sittings. The Senate went into the consideration of Executive business at an early hour, and then adjourned to Monday. The House of Representatives also adjourned to Monday.

In the Senate on Friday a personal altercation, of an unpleasant character, arose between Mr Forsyth and Mr Poindexter, arising out of the motion of the latter for a call on the Secretary of the Treasury, for information relative to monies received from the sale of public lands, from the Planter's Bank at Natchez. The matter was finally settled in an amicable manner, through the interposition of the Senate in secret session.

Massachusetts Legislature.—In the Senate on Thursday, Feb. 27, the bill concerning unlawful oaths was taken up, amended, and the question being taken on passing it to be engrossed, it was decided in the affirmative, yeas 33, nays 2, (Messrs Whitmarsh and French.)

In the House, on motion of Mr Huntington of Northampton, it was

Ordered, That the Committee on the Judiciary inquire into the expediency of abolishing the office of Attorney General, and providing that the duties of said office be discharged by the several District Attornies.

On motion of Mr Lee of Templeton, it was

Ordered, That the Committee on Banks and Banking, be instructed to inquire into the expediency of enacting a law to restrain the several Banks in this Commonwealth from paying interest on monies deposited, and to prohibit them from paying interest, directly or indirectly, on any sum of money whatever, excepting such sum or sums of money as may be loaned them by the Commonwealth.—Sent up for concurrence.

In the Senate on Friday, a message was received from the Governor in relation to Warren Bridge.

The bill terminating the powers of the Grand Lodges passed.

On motion of Mr Darling of Greenwich, it was

Ordered, That a Committee be appointed to inquire into the expediency of passing a law, extending the limits of common jails, so that poor debtors, confined therein, can, as Christians, enjoy the common privileges of public worship, and, as men, have some opportunity of procuring for themselves and their suffering families the necessaries of life. The following gentlemen were appointed, viz: Messrs Darling of Greenwich, Peabody of Boston, Baker of Amherst, Bowdoin of Springfield, and Bacon of Bedford.

The House proceeded to the consideration of the Resolves relating to the currency and to the removal of the deposites from the Bank of the United States, and the question being stated on passing the same, it was taken by yeas and nays, and decided in the affirmative—yeas, 307; nays, 125. So the said Resolves passed in concurrence.

In the House on Saturday, March 1, Mr Cushing of Newburyport, from the Committee on the Judiciary, to whom the subject was referred, reported the following Order, which was adopted, viz.—

Ordered, That the Clerk of the House prepare, under the direction of a Committee of the House, and cause to be printed, a compilation of the decisions of the House in cases of contested elections of its members, said compilation to be distributed in the manner provided for the general statutes and resolves of the General Court. The following gentlemen were appointed to constitute said Committee, viz. Messrs Metcalf of Dedham, Chapman of Greenfield, and Kinsman of Boston.

In the Senate on Monday, on motion of Mr Everett, the report on the subject of printing certain papers in the case of Wm. Vans, was taken up, and rejected: and on motion of Mr Hudson, the report of the joint committee on the petition of said Vans was recommitted and sent down for concurrence.

In the Senate on Tuesday, the petition of sundry citizens of Boston for repeal of the usury laws was referred to the Committee appointed to investigate the affairs of the Banks of the Commonwealth.

The House having non-concurred with the Senate in recommitting the report on the petition of William Vans, the Senate receded from their vote to recommit. Mr Joy of Nantucket, presented a report from the minority of the committee, and pending a motion that it be printed, the whole subject was laid on the table.

In the House, it was

Ordered, That on and after tomorrow the House meet at nine o'clock in the morning, and that afternoon sessions be dispensed with until otherwise ordered.

In the Senate on Wednesday, on motion of Mr Wells of Franklin, the Report of the petition of William Vans was taken and recommitted to the Committee on the part of the Senate, with instructions to report in detail the reasons for said Report. The views of the minority Committee were then ordered to be printed.

GENERAL INTELLIGENCE.

Young Men's Meeting.—A meeting of the Young Men of Boston was held at the Old Common Council Room, on Thursday evening Feb. 27, to consider the subject of the existing pecuniary distress, and the measures by which it has been produced. It was called to order by Mr D. K. Chapman.—Col. Henry F. Baker was appointed Chairman, and Messrs. David Patterson and J. J. Greenough Secretaries. The number assembled was very large. Addresses were made by Messrs John O. Sargeant, G. W. Gordon, I. T. S. Sullivan, Henry Williams, and —— Cochran.

Samuel J. Beals offered a set of resolutions deprecating the assumption of power by the President of the United States, in removing the public deposites, &c, recommending the appointment of a committee of twelve to prepare a memorial to Congress on the subject, drafted in the shape of a solemn memorial to Congress, remonstrating against the usurpations of the Executive, with power to obtain signatures to the same, and to call a future meeting at Faneuil Hall, to adopt it, and to take such other steps as may be necessary.

Young Men's Memorial.—At a meeting of the Young Men's Committee, yesterday afternoon, it was ascertained that nearly seven thousand gentleman had already signed the PROTEST against the usurpations of the Executive of the United States.—*Courier of Thursday.*

Virginia.—On the 25th ult. Benjamin Watkins Leigh was elected by the Legislature of Virginia to fill the vacancy in the Senate of the United States, occasioned by the resignation of Mr Rives. The vote stood as follows: Leigh, 86, P. P. Barbour, 71. Mr Leigh is said to have lost some votes of the western members, in consequence of the part which he took in the late State Convention. The Richmond Whig says, that the friends of Mr Van Buren, having no hope of electing a Jackson man, voted for Mr Barbour in opposition to his wishes.—*Daily Adv.*

Whips.—These constitute the staple manufacture of the pretty and flourishing town of Westfield in Hampden county. It was introduced there about ten years ago. Now there are two or three large establishments which directly and indirectly give employment and animation to the whole village. The largest of these manufactures to the amount of 100,000 annually; the second comes not far behind its rival. The lashes are braided by hand, profitably occupying the families for miles around; all the rest is prepared and finished in the factories. The netting of wire or catgut which surrounds the handles, was formerly put on by hand, at a consumption of half a day's work for each; it is now done by patent machinery which performs the same work in from three to four minutes, by a process as beautiful and speedy in its effects as it is simple in its principles. The cost of production has thus been diminished so that whips which formerly brought six and seven dollars are now sold for two. When Mr Clay passed through the place on his late tour, a splendid specimen of the manufacture was presented to him by the inhabitants, accompanied by an appropriate address. A similar one, intended to equal the first in finish and richness, has since been manufactured, and will be presented as an evidence of gratitude and esteem, to Mr Webster.

Franklin Mercury.

Temperance Society of Congress.—The annual meeting of this society was held in Washington, on the evening of the 25th ult. Hon. W. Wilkins, of Pennsylvania, in the Chair. After the report had been read, the meeting was addressed at great length by Mr Butler, the Attorney General. He was followed by several other gentlemen, among whom were Rev. Dr Edwards, and Messrs Briggs and Grenville, of Massachusetts. Various resolutions were passed, expressing sentiments in accordance with the objects of the society.

Col. Ashton, late Marshall of the District of Columbia, died in Washington on Thursday last. When the intelligence of his death was announced to them, the Supreme Court of the United States adjourned, and declared their intention of attending his funeral on the following day.

Daily Adv.

Captain Back.—Intelligence has been received at La Chine, from Sault St. Mary, dated the 16th January, which states that the original packet for Captain Back, announcing the return of Captain Ross, forwarded from New-York direct for Sault St Mary, by the United States Mail, had not arrived. This extraordinary and unlooked for disappointment, says the Montreal Gazette, from a quarter so little anticipated, proves the judiciousness of the precautionary measures adopted here, in forwarding the duplicate from this quarter, and the non-receipt of the first despatch, reflects no great credit on the Post Office Department of the United States, which undertook to convey the original to Sault St Mary, on its arrival from London.—*N. Y. Com. Adv.*

Insane Asylum.—Benjamin Brown, Esq. of Vassalborough, has made a donation of ten thousand dollars for the establishment of an Insane Asylum. A bill has also been reported in the Legislature giving twenty thousand dollars to the same object, provided twenty thousand more shall be subscribed by individuals. The Augusta Journal says one half of the sum has already been subscribed, and no doubt the other half will soon be made up.—*Portland Courier.*

Bangor—Bangor was illuminated on the evening after voting to accept the City Charter; guns were also fired, and there was a considerable clatter on the occasion.

Transcript.

Lower Canada.—A series of resolutions, ninety-two in number, of quite an extraordinary character, have been presented to the House of Assembly in Lower Canada, and referred to a Committee of the whole on the State of the Province. It is impossible to give any thing like a detailed account of them: but they are pervaded throughout by a spirit of unqualified hostility to the British Government. There are two, which are described by the Montreal Gazette as marked by insolent audacity. The first of these declares that the population of the United States will in twenty years, be equal to that of Great Britain, and that of the British North American colonies will, in the same period, be equal to that of the United States, when they declared their independence: the second calls upon the minority of the Legislative Council, who agree in sentiment with the Assembly and the people, to organize Committees of correspondence, to communicate with persons in other British colonies, and with O'Connell, Hume and others in the mother country, on the subject of the public grievances. Among these grievances are described to be, the nomination of the members of the Legislative Council by the Crown, by which it is filled with persons hostile to the people, and the want of institutions, similar to those of the United States—a host of others are set forth at length. In one of the resolutions, it is declared that the Assembly expect the British House of Commons to proceed by impeachment against Lord Aylmer, the Governor, and his wicked and perverse advisers, whom they will hereafter accuse. The resolutions have undergone a partial discussion, and it seems to be expected, that they will be adopted by the House.—*Daily Adv.*

Lower Canada.—No abatement of the determined hostility of a majority in the Assembly of the Lower Province to the government has appeared, but on the contrary, the spirit that prevails, is evidently increasing. The ninety two resolutions reported, and alluded to in this paper on Friday, were passed on the 21st ultimo, by a vote of fifty six to twenty-four, and all propositions made to moderate their tone, were rejected by a like majority. A special committee was appointed to prepare an Address to his Majesty and both Houses of Parliament founded on the resolutions. These contain hints about the proximity of the United States and the Canadas, and are expected to be confided to Messrs. Hume and O'Connell in the House of Commons. A meeting of the Bar was held on the same day, and passed resolutions expressing their reprehension of the outrage committed upon their privileges by the act of the Assembly towards Andrew Remy Hamel, Esquire, King's Advocate, in bringing him to the Bar of that House, where he was reprimanded by the Speaker, for the professional advice, by him given to Mr Richie, Returning Officer at the late election for the county of Stanstead.

A more high handed measure than this can scarcely be found in any country.—*N. Y. Com.*

Canada.—It appears very evident that the Canadians are tired of a Monarchial form of Government. Their petition to the King soliciting the royal sanction of a National Convention to supersede the Legislative Council, has been answered by the Secretary of the Colonies, not only with a flat refusal, but intimations are given that if Parliament should be compelled *to exercise its supreme authority*—the Charter of the Canadas would be so modified, as to restore, maintain and strengthen monarchial institutions in all their *purity*.

The debates in the House are of the most violent character. The impeachment of Lord Aylmer the Governor, and the frequent expulsion of Mr McKenzie shows that a powerful party exists in the Colonies—who *feel* independent of the mother country—and *wish to go alone.*

Mer. Jour.

EUROPEAN NEWS. Since our last there have been several arrivals from Europe. The most important news relate to a revolution in Spain, of which the following account is contained in the Daily Advertiser.

The Editor of the New York Daily Advertiser has received from Governor Cabrera, now in exile in that city, letters brought by the brig Herald, which arrived at this port on Monday last. The latest from Madrid, is of the date of the 17th January. It states, that a very extensive and dangerous conspiracy among the Carlists, was detected on the 16th, and that many distinguished persons had been arrested and imprisoned. It was understood to be the design of the conspirators to assassinate the Queen and other members of the Royal Family. On the night of the same day, the house of the Premier Zea was attacked by great numbers of the Liberal party, for the purpose of destroying him. He however escaped, and the furniture and property in the house were destroyed by the mob. Their indignation was particularly excited by an impression, that he had not adopted proper measures to prevent the success of the conspiracy. In consequence of this occurrence, the Queen immediately dismissed all the members of the Cabinet, except Zarco del Valle of the War department, Martinez de la Rosa is appointed Prime Minister; Gazeli, minister of Justice, Aranalde of Finance, and Vasquez of War. All the new ministry, are members of the Liberal party. Nearly all the captains general of the provinces had addressed memorials to the Queen, demanding the establishment of a representative system of government. The constitutional exiles were generally returning.

A deputation of the Nottingham dissenters had waited on Earl Grey, and expressed to him their desire for the entire overthrow of the church establishment. Earl Grey replied, that the removal of their own personal disabilities was all that they could reasonably ask. He would give his most strenuous opposition to every attempt to injure the established church; nor did he believe, that the dissenters generally wished for its abolition.

The following are among the items of intelligence contained in the Liverpool papers. Nearly 1200 merchantmen, damaged by the late storms, were lying between Portsmouth and the Downs.—The Marquis of Sligo has been appointed Governor of Jamaica.—Henry Hunt of Preston, is a candidate for Parliament in the borough of East Somerset.—Lord Brougham's plan of national education is to be submitted to Parliament early in its approaching session.—The funeral of Lord Grenville took place on the 21st of January. It appears to be expected that the authorship of Junius will now be revealed, as the injunction of secrecy was to terminate with his life.

Temperance Tea Party.—The third Tea Party of the Preston Temperance Society was celebrated on Christmas Day, in the Exchange Rooms. The company amounted to about 1200; the tea kettle was a boiler containing 200 gallons, erected in an out house, and forty reformed drunkards officiated as waiters! A band of music assisted; two temperance songs were sung, and several addresses were delivered. The Recorder of the Borough with a party of ladies and gentlemen, honored the meeting with their presence, and pleasure and enjoyment beamed from every countenance. The contrast between this company, and those where intoxicating liquors are used, in an unanswerable argument in favor of Temperance Associations.

Liverpool Chronicle.

Frigate United States.—Posteript to a letter from the French Admiral Hugon, on the Levant. "I have just learnt that the American frigate United States, Commodore Patterson, which left the Bay of Smyrna a few hours before the Superbe, after having lost some of her masts, had her sails torn away, and her boats carried off, and being nearly embayed off the coast Andros, and expecting every moment to be lost, a sudden gleam of light enabled her to discover the narrow passage between Tina and Andros, she was enabled to get through it and gain the harbor of Milo."

London, Jan. 27.—The following are extracts from the Brussels papers of Tuesday—"It is said that the mediation of England has succeeded in effecting a reconciliation between the Court of the Tuileries and that of Sweden. It is expected that a new Ambassador will shortly be sent to Stockholm, and the return of Leevenheim to Paris, is said to be fixed for Feb. 14th."—"The projected railroad from the Rhine to the frontier of Belgium, across the Russian territory, may be considered as finally determined on."

Defeat of the Miguelites.—London, Jan. 27. "We have received important news from Portugal. Gen. Saldanha has entered Leira, capturing the whole of Miguel's forces which were in that town. This news was brought to London this morning by an officer who landed at Falmouth, and immediately posted to London."

NEW ENGLAND ANTI-SLAVERY SOCIETY. The adjourned Annual Meeting of the New England Anti-Slavery Society will be held at the Temple on Monday evening next, March 10, at half past 7 o'clock precisely. Addresses will be delivered by several gentlemen, who for want of time were prevented from speaking at the previous meeting. A collection will be taken to aid the funds of the Society.

All persons without distinction of sect or party, are respectfully invited to attend.

B. C. BACON, Secretary.

Boston, March 8, 1834.

LADIES' SOUTH FRIENDLY SOCIETY. The Anniversary meeting of the Ladies' South Friendly Society, will be held at Rev. Mr Motte's church, on Sunday (tomorrow) evening. A discourse will be delivered by Rev. Mr Taylor; services to commence at 7 o'clock. A collection will be taken in aid of the objects of the Society, which are the relief of the sick and the destitute. Those who are charitably disposed need not fear that their benefactions will be misapplied. The affairs of the Society are conducted on a plan similar to that of the Howard Benevolent Society, and with a judicious and careful discrimination as to the objects of their charity.

AGENCY OF THE AMERICAN UNITARIAN ASSOCIATION. We have the satisfaction of announcing that the Rev. Jason Whitman, who was elected General Agent of the American Unitarian Association, at their last meeting has accepted the appointment, and will enter upon the duties of the office early in April next.

MARRIAGES.

In this city, on Friday evening, by Rev. Mr Robbins, Mr Luke Carter to Miss Nancy C. Hatch. By Rev. Mr Taylor, Mr Daniel Grant to Miss Esther F. Brown, both of Kennebunk.

In Dorchester, Mr Timothy R. Page to Miss Mary Ann Hearsey.

In Walpole, by Rev. Mr Storer, Mr George Trescott to Miss Sophia A. Leach.

In Washington, Mr Samuel Baird of Pittsburgh, Penn. to Mary, daughter of Walter Lowrie, Esq.

DEATHS.

In this city, Mrs Caroline, wife of Mr William Furness, jr. aged 37. On Saturday, Thomas, youngest child of Mr George Dennie, 11 months. On Friday evening, Mr Joshua B. Barnes, formerly of Hingham, 36. On Sunday, 23d Feb. Mrs Anne, wife of Mr Henry Carter, 21 years.

In Salem, widow Jane Marshall, 63.

In Southampton, Mr Gad Pomeroy, a soldier of the revolution, aged 76.

In Buckland, Mrs Hannah, wife of Mr William Hubbard, formerly of Leverett, aged 73.

In Westchester, Pa. Gen. Isaac D. Barnard, late a Senator from Pennsylvania, in the Senate of the U. S.

In Concord, Mr Noah Wheeler, aged 85.

In Ashby, Mrs Abigail, relict of the late Rev. Cornelius Waters

On the 24th Sept. on his passage to the Cape of Good Hope, Wm. Chapman, of Boston, aged 17, a member of the Sophomore Class in Harvard University.

In Peru, N. Y. Hon. Jonas Platt, late a Judge of the Supreme Court of that State

In Havana, Mr Mark Weare, of this city. He left here not long since in consequence of ill health.—Mr W. is well known as an estimable and useful citizen, and his death will be regretted by a numerous circle of friends.

LEXINGTON MANUAL LABOR SCHOOL.

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.

Lexington, Feb. 18th 1834.

BOOK NOTICE.

J. DOWE has taken the store No. 130 recently occupied by Brown & Pierce, as an *Education Book Store* and will continue the business of publishing and selling.

J. D. will furnish Juvenile, School, and Miscellaneous Books on the most reasonable terms. Also, all kinds of Stationary—together with Philosophical, Astronomical, Chemical and School apparatus, of every description, at the lowest prices. feb. 15.

A New Years' Wish, for the Children of my society. A Sermon Preached in the Federal Street Meeting House, January 12, 1834. By Ezra S. Gannett. Just Published by L. C. BOWLES, No. 141 Washington Street. Feb. 15.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Pre-sumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

AVERY'S VINDICATION. A vindication of the Result of the Trial of Rev. Ephraim K. Avery; to which is prefixed his *Statement of Facts* relative to the circumstances by which he became involved in the prosecution. With a Map. Price 25 cents.

This day published by

f 25 RUSSELL, ODIORNE & CO.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jennys's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8.

TRACT OF THE A. U. A. FOR DECEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah ix. 6, and John i. By George R. Noyes." Feb 1

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians, No. 2, *The Unity.*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

ADAMS FEMALE SEMINARY.

Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.

Tuition $5,00 per week.

CHARLES C. P. GALE, Principal.

Derry, N. H. Feb. 24, 1834. 6tis.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art I. Life of Cowper. The Life of William Cowper, Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes de la Classification naturelle, &c, Par M. A. P Decandolle. Second Edition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu's system. By James Edward Smith, M. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom By John Lindley, F. R. S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby Jr. F. R. S. E. 2 Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H. Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Por D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollmndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l'Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. P. M. F de Montrol.

IX. The Annuals 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc. Jan. 11.

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part 1 is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $5, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

"It possesses the advantage of bringing the science of medicine down to the present time, and it will probably make the most valuable Medical Dictionary in the English language."—*John C. Warren.*

"As a work of reference, it is precisely what is wanted; and the republication of it will confer a favor on the physicians of the United States."—*Geo. Hayward.*

"The work is just what is wanted; and I know of no work which contains so much useful matter, so well arranged, condensed and clear."—*Rufus Wyman.*

"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the osject of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"His descriptions of the different diseases, and their modes of treatment, are written with so much ability that some of them are said to constitute the best treatise in existence."—*Boston Daily Advertiser.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

Published by LILLY WAIT & CO Boston.

KEEPER'S TRAVELS in Search of his Master. Price 37 cents.

'Ah me! one moment from thy sight,
That thus my truant eye should stray!' [Langhorne.]

'A pleasant book for youthful readers, exhibiting useful morals in an attractive form.' [Portland Courier.]

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CHILD'S BOOK OF THE ATMOSPHERE, intended to convey to the minds of the young correct ideas of the interesting properties and phenomena of the Atmospher. Price 37 cents.

'The design of the work is good, and the manner of its execution such as to induce the hope of more from the same source.' [Gazette.]

'A neat little work, which we commend to the patronage of the public.' [Maine Recorder.]

'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette.]

Just published by LILLY, WAIT & CO. feb, 1.

POETRY.

[From the Cincinnati Daily Gazette]

BREEZE OF BRIGHT APRIL.

Breeze of bright April, what dost thou here,
Ere the flowers of Spring have begun to appear?
The violet's sleeping in mountain and vale,
And snow-drops peep forth at the breath of thy gale.
Back, back to the South, then, hie, hie thee away—
For thy kisses, tho' balmy, are meant to betray:
If thou canst not banish the wintry year,
Then soft breeze of April, what dost thou here?

Sunlight of Summer, the time is not come
For the rose of the vale or the lily to bloom:
From his den 'tis not time for the hedge-hog to sally,
Nor time is it yet for the swallows to rally.
Why comest thou, then, ere St Valentine's day,
Some simple young birdling's fond heart to betray?
She will build her a nest, while the leaf is yet sere:
Then sunlight of Summer, what dost thou here?

Zephyr of Autumn, thy wing is unfledged—
Then hie thee away, ere some vow shall be pledged,
Which is borne on thy breath, where the breezes are still,
In autumn's soft moonlight on meadow and hill.
The maiden walks forth in thy downy wing's play,
On the faith of a promise thou canst but betray,
For the dew on her lip must soon frozen appear—
Then zephyr of autumn, what dost thou here?

Gales of the seasons, when flowers may bloom,
Can their spirits rise up from their wintery tomb?
To the vales of the South ye were driven away,
And the buds ye once nourished have gone to decay.
Hie back—hie thee back, ere thy treacherous breath
Calls the flowret forth to a premature death.
Gales of the seasons, when roses appear
Ere the springtime or summer, what do ye here?

Brilliant Aurora of sunlighted June,
Thou hast decked out the east with thy beauty too soon.
Sunset of autumn! thy loveliest dyes
Are painted, alas! upon wintery skies:
Thy twilight is sweet, but it cannot now stay,
And it softens the heart, though 'tis but to betray:
Twilight of eves, which in autumn appear—
In the depth of the winter, what dost thou here.

Hie, hie thee away, then, for hearts must be sad,
At the thought of thy coming, while mountains are clad
In the white robes of winter, and glittering snows
Show nature more true than the bloom of the rose.
Thou canst not, thou canst not remain with us long,
Then hie thee away, ere thou doest some wrong
To hearts which are waiting thy time to appear,
When sunlight and summer shall brighten the year.

MISCELLANEOUS.

[From the Boston Courier.]

BIOGRAPHY OF ROGER WILLIAMS.

Our brethren of the Providence Plantations, and many others, have been wont to claim for Roger Williams, the credit of having been in advance of the age in which he lived, as to toleration and other civil or political virtues.—To them is inscribed a Life of the founder of Rhode Island, by Professor Knowles of the Newton Theological Institution. We were not aware that so many materials for a biographer existed. Dr Belknap intended to write a life of Roger Williams, as did also the Rev. Mr Greenwood, and the Laureate Robert Southey. We can make but a lean extract.

Williams arrived in New England when about thirty-two years of age. It is known only from tradition that he was a native of Wales, and it has been advanced upon no very solid grounds, that he was connected by affinity with Oliver Cromwell. Williams himself only alludes to an intimacy with the Protector, and speaks of "a close conference with Oliver."

It is said that Sir Edward Coke observed a boy one day during public worship taking notes of the discourse; on overlooking which, he was so impressed with the youth's talents that he placed him at the University of Oxford. He afterwards commenced the study of the law, but Theology was more to his taste, and he received Episcopal orders, but retired to America from the persecution of the established Church. These are current traditions in Rhode Island, concerning Roger Williams.

He arrived in February, 1630, and was soon after invited to become an assistant teacher in a church at Salem. Having commenced this duty, the civil "magistrates put forth their coercive power," because he had refused to join a congregation in Boston, which had not publicly repented of its communion with the churches of England. It was charged upon him, moreover, that he had declared a breach of the Sabbath to be no proper subject for the magistracy to punish. Perhaps he felt so well convinced of the latter proposition, that he did not so scrupulously weigh the reasons for doing what was charged against him in the first accusation.

He afterwards retired to Plymouth, where, as at Salem, he was much esteemed and became an assistant pastor. Governor Winthrop has recorded his own visit, with a few friends, to Plymouth, thus:—"On the Lord's day, there was a sacrament, and in the afternoon Mr Roger Williams (according to their custom) propounded a question, to which the pastor, Mr Smith, spoke briefly; then Mr Williams prophesied; and after, the Governor of Plymouth spoke to the question; after him, the elder, then some two or three more of the congregation. Then the elder desired the Governor of Massachusetts and Mr Wilson to speak to it, which they did. When this was ended, the deacon, Mr Fuller, put the congregation in mind of the duty of contribution, whereupon the Governor and all the rest went down to the deacon's seat, and put into the box."

At Plymouth, Mr Williams had frequent opportunities of seeing the Indians, and he also made excursions into their settlements, learning their language and customs, to qualify himself to promote their welfare. He remained there two years, when he accepted an invitation to return to Salem, whither some of his church followed him. The ministers in the Bay, in these good old times, met often at one of their houses in course, to debate questions of moment. At this, Williams took offence, lest it should grow to a presbytery. The Governor and Assistants, also, took offence at a treatise written by him, and ordered that he should be "convented at the next Court."—He had, it seems, charged the grave and learned King James I. with "having told a solemn public lie, because in his patent he blessed God that he was the first Christian Prince that had discovered this land; 2d, with blasphemy for calling Europe, Christendom, and 3d, with applying to King Charles, three places in the Revelations." Williams, according to Winthrop, appeared penitent, and gave satisfaction to loyalty—offering his book to be burnt.

It has been said that he preached on the use of veils by females, and insisted that they should wear them in religious assemblies.—This it is said was rather to please his colleague than for any scruple of his own. Elliot and Chauncy preached vehemently against wigs, and in 1649, the magistrates signed a protest against the custom among men, of wearing long hair, and requested the clergy to preach against it "as a thing unmanly and uncivil, whereby men do deform themselves and offend sober and modest men, and do corrupt good manners."

Williams was summoned to the Court to answer for theological and other opinions, and for refusing to take a prescribed oath, and in consequence, the Court refused a Salem petition for land on Marblehead neck, "their deputies were not received till they should give satisfaction about the other matter." Williams somewhat hastily insisted that the church in Salem should not commune with the others.—After a dispute in Court upon the obnoxious points, he was ordered, or sentenced, to depart within six weeks from the Colony. Neal says, that "the whole town of Salem was in an uproar, for he was esteemed an honest, disinterested man and of popular talents in the pulpit." The Governor and Court had taken measures to send him to England, when Williams suddenly disappeared.

He was probably aware of the plan of sending him to England, and sought a quiet retreat about Narraganset Bay. It was in the middle of winter, 1635, that he left his family, consisting of his wife and two children, the eldest about two years of age, the youngest but three months. Freeborn was the name of this youngest child, which was named after the fashion of the age. The first three children christened in the Boston church were named Joy, Recompense, and Pity.

Liberty of conscience was a portent in that age. One sin, (as it was considered) all men hated too much to practise—toleration. Baxter, a man noted for moderation, said, "I abhor unlimited liberty, or toleration of all." "Toleration, said Edwards, "will make the kingdom a chaos, a Babel, another Amsterdam, a Sodom, an Egypt, a Babylon. It is a most transcendent, catholic, and fundamental evil." The Rev. Mr Ward wrote, "He that is willing to tolerate any religion but his own, is not sincere in it," and this was the common axiom of the age. Williams was the apostle, almost the martyr, of toleration; and he was banished like Aristides. He was right, but the Pilgrims were sincere.

He first settled at Seekonk, where he was fed by the ravens, as he called the Indians—

> "In wilderness, in great distress,
> These ravens have fed me."

But finding that he was still within the limits of Massachusetts, he embarked in a canoe, with five others, and went down the stream. At a little cove, near India Point, they were saluted by a company of Indians, with the usual *What cheer*? They proceeded round India Point, and Fox Point, and went up the river, near to the mouth of Moshassuck river, and landed near a spring, which remains to this day. Here commenced a settlement, to which the piety of Williams gave the name of Providence. Now was the time when he found the advantage of having made friends among the Indians. He received a grant of land from the Narraganset sachems, "in consideration of the many kindnesses he had done for them." The lands thus ceded he conveyed to twelve men, for he desired not, like Penn, to be the proprietary of a colony. He chose to have his Plantation a pure democracy, as well as "a refuge for all sorts of consciences." He received nothing from his twelve associates for the grant.

His family were now dependent on his labor for support. He was very poor. The following circumstance he records of Winslow. "It pleased the Father of Spirits to touch many hearts dear to him with many relentings; amongst which that great and pious soul, Mr Winslow melted, and kindly visited me at Providence, and put a piece of gold into the hands of my wife for our supply." In the course of two years several others came to the colony which was also increased by emigrants from Europe.

The Constitution was as "brief as the posy of a ring."

"We whose names are underwritten, being desirous to inhabit the town of Providence, do promise to submit ourselves, in active, or passive obedience, to all such orders or agreements, as shall be made for public good of the body, in an orderly way; by the major consent of the present inhabitants, masters of families, incorporated together into a township, and such others whom they shall admit unto the same, *only in civil things*."

The origin of Rome was not half so respectable.

The magistrates of Massachusetts solicited the aid of Williams in preventing a league against that colony, by the Pequods, Narragansets, &c. which he performed, and afterwards he did a similar service. He also entertained the General and officers, when on a march against the Pequods. But he was ever more forgetful of injuries than of benefits. These services with the Indians were important, and it was moved in Council to rescind the order for his banishment, and to honor him with some mark of favor. He himself says it was hindered by one "who never promoted the liberty of other men's consciences." The temper of Massachusetts was not very paternal towards his settlement, and in 1637 a law was passed, entirely prohibiting the inhabitants thereof from coming to the colony. Before this, many articles of necessity, or great convenience, used to come from Boston.

The early written memorials, show a great scarcity of paper, and the first writings are on little scraps, and very close. There was not enough in the colony for a modern sermon or Constitution.

In 1638, Mr Williams' first son was born, whom he called Providence. Meetings were held for religious exercises on Sundays and at other times. Mr Williams it is supposed preached often, though there was at first no regularly organized church. His mind now inclined to the principles of the Baptists, and he formed a church, with others. One of their number was selected to baptise him, and he then baptised all the others. There is ancient authority for laymen to baptise in cases of extremity. Thus was founded the first Baptist church in America, and the second in the British Empire.

In a few months he left the church for reasons that do not very clearly appear, but it has been said that he doubted the validity of the baptism which he had received.

The tranquillity of the town was early disturbed by disputed boundaries, that fruitful subject of litigation in large communities, and of broils in small. The parties came armed into the field, but Williams contrived to pacify them.

In 1642, a committee was appointed at an assembly in Newport, to procure a charter, and Williams was sent to England on that important mission.

On the voyage, which was probably in those days long enough, he wrote his "Key to the Indian languages" But he was never idle; his own words are: "one grain of time's inestimable sand, is worth a golden mountain." He arrived when the king had fled from London, and the Parliament performed both executive and legislative functions. One of the executive was to make war upon the King. The Parliament were willing to conciliate favor in America, and the Commons passed a memorable resolve, exempting, in favor of New England, its imports and exports from customs, subsidy or taxation. By the aid of Sir Henry Vane, Williams early obtained the Charter, and in the autumn of 1644, he landed at Boston; being emboldened to make free with the interdicted soil, by a letter from several noblemen and members of Parliament, recommending more fraternity of feeling. At Providence he was received with joy.

But in a few years he had to go again to England, for the confirmation of his charter, which had been encroached upon by another. Though he had not been paid for his former agency, he sold his house at Narraganset to supply funds for the voyage. He succeeded in his mission, and while he continued in England found a steady friend in Sir H. Vane, from whose mansion he dated some of his letters. He provided for his own support; he says, "It pleased the Lord to call me for some time, and with some persons, to practise the Hebrew, the Greek, Latin, French, and Dutch. The Secretary of the Council, Mr Milton, [the Poet] for my Dutch to him, read me many more languages."

On his return he landed again at Boston, having obtained an order from the Council, requiring the government of Massachusetts to allow him to land or embark there.

When the Quakers arrived in Boston, their books were seized and burnt, and they themselves were imprisoned and banished; severe laws were enacted against them. A penalty of £100 was laid on masters of vessels for bringing a known Quaker; and the Quaker himself was ordered to the House of Correction, and to be whipped, and to be kept to hard labor till transported. All persons harboring Quakers, were liable to a fine of forty shillings an hour for their hospitality, and on subsequent convictions to lose their ears, and have their tongues bored with a red hot iron. Every convert had the same punishment. Williams willingly received the Quakers, but he had a controversy with them, which he proposed to hold while George Fox was in Rhode Island, and he gave a polemical challenge to engage at Newport.

Such debates are not favorable to truth or charity; men dispute rather for victory. The debate was according to his account disorderly, and it lasted three days. He was then seventy-three years of age, and rowed himself to Newport, thirty miles, where he arrived at midnight before the discussion.

He died in his 84th year, in honorable poverty, and was buried near the spot where he landed.

His printed works are—

1. "Key to the Indian Languages," &c.
2. "The Bloody Tenet of Persecution for Cause of Conscience; discussed in a Conference between Truth and Peace," &c. This has ability, learning, and eloquence. A reply was written by Mr Cotton, called "The Bloody Tenet washed, and made white in the Blood of the Lamb," &c., to this Williams made a rejoinder, or
3. "The Bloody Tenet made yet more Bloody, by Mr Cotton's endeavor to wash it," &c.
4. "The Hireling Ministry none of Christ's" &c.
5. "George Fox digged out of his Burrowes, or an Offer of Disputation on 14 Proposals," &c. &c. To this Fox and Burnyeat replied in 484 quarto pages of "A New-England firebrand Quenched," &c.

PRESERVATION OF THE MENTAL POWERS.

Fatuity from Old Age, cannot be cured; but it may be prevented, by employing the mind constantly in reading and conversation, in the evening of life. Dr Johnson ascribes the fatuity of Dean Swift, to two causes; first, to a resolution he made in his youth, that he would never wear spectacles, from the want of which he was unable to read in the decline of life; and second, to his avarice, which led him to abscond from visitors, or deny himself to company; by which means, he deprived himself of the only two methods by which new ideas are acquired, or old ones renovated. His mind, from these causes, languished from the want of exercise, and gradually collapsed into idiotism; in which state, he spent the close of his life, in a hospital founded by himself for persons afflicted with the same disorder; of which he finally died.

Country people, when they have no relish for books—when they lose the ability to work, or to go abroad, from age or weakness, are very apt to become fatuitous; especially as they are too often deserted in their old age by the younger branches of their families; in consequence of which, their minds become torpid, from the want of society and conversation. Fatuity is more rare in cities than in country places only because society and conversation can be had in them upon more easy terms; and it is less common among women than men, only because they seldom survive their ability to work; and because their employments are of such a nature as to admit of their being carried on, by their firesides, and in a sedentary posture.

The illustrious Dr. Franklin exhibited a striking instance of the influence of reading, writing, and conversation, in prolonging a sound and active state of all the faculties of his mind. In his eighty-fourth year, he discovered no one mark in any of them, of the weakness or decay usually observed in the minds of persons at that advanced period of life.

I cannot dismiss this subject without remarking, that the moral faculties, when properly regulated and directed, never partake of the decay of the intellectual faculties in old age, even in persons of uncultivated minds. It would seem as if they were thus placed beyond the influence, not only of time, but often of diseases and accidents, from the exercises being so indispensably necessary to our happiness, more especially in the evening of life.

The Rev. Dr. Magaw, I said formerly, had lost, with his memory for events, his consciousness of place and time, by a paralytic disease; and yet in this situation, he retained, for several years, so high a sense of religious obligation, that he performed his devotions, morning and evening, and at his meals, with as much regularity and correctness as ever he did, even in the most vigorous and healthy state of his mind.—*Rush.*

[Extracts from native Indian papers.]

From the following articles translated from the Native papers, and published in the Bengal Hurkaru and Chronicle, it would appear that the editors of those papers have a decided taste for the marvellous, and are adepts at *embellishing*:

KAMDABER. A heavy shower of aerolites lately fell in this city:—owing to the weight of the shower, the roofs of many of the houses fell in, and others were perforated. Zulfeliar, Aly kham, the son of Alimolla having, (although forbidden by his parents) gone to the Court yard of the house to gather some of these pebbles, which were very round and smooth, was killed by the fall of one of these fiery meteors, which struck him with such violence on the head as to fracture the skull into three pieces!

FARS. A fiery serpent has of late infested the high-road in this neighborhood: its venom is so pernicious, that it kills all passers by, on whom it breathes, and then devours them. Lately 40 men mustered courage to attack it: but of these, only two who had some confidence in their incantations, ventured to approach it. One of them in spite of his arts, was killed by the first pestilential blast of the creature, who fell to devouring him, his companion, seeing the fate of his comrade, made a hasty retreat, and informed the valiant band of 40, and the villagers of the sad result.

BOLDNESS OF ANCIENT MARINERS. When Diaz discovered the Cape of Good Hope, he had only two vessels, 50 tons each; this was in 1446. Those of De Gama, who discovered India, were of 120, 100, and 90 tons. In Drake's voyage round the world, he had with him one vessel of 100, one of 80, one of 50, one of 30, and a pinnace of 50 tons! Candish or Cavendish, in his voyage round the world, had three vessels of the respective burthens of 140, 60, and 40 tons!

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for January, 1834. New Series.

CONTENTS.

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Art. IV. Cellerier's Christian Minister. Qu'est ce qu'un Serviteur de Jesus Christ? Trois Discours adresses aux Etudians en Theologie, &c. The Minister of Christ described, in Three Discourses, addressed to the Students in Divinity at the Opening of the Course in November, 1829, 1830, and 1831. By J. E. Cellerier, the younger; Professor of Criticism and of Sacred Antiquities, in the Theological Faculty of the Academy of Geneva.

Art. V. Speculative Philosophy. On the Improvement of Society by the Diffusion of Knowledge: Or an Illustration of the advantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks. By Thomas Dick, L LD.

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